

^D
526 Rustem Ali who, like a famous player of the same name at Mardo, was passionately fond of the game, and had been thrown from his horse. The place of meeting near Astor is called the Eedgah. The game is called TOPE in Astor, and the grounds for playing it are called SHAJARAN. At ^D
[177] Gilgit the game is called BULLA, and the place SHAWARAN. The latter names are evidently of Tibetan origin.

^B
[526] The people are also very fond of target practice, shooting with bows, which they use dexterously but in which they ^D
do not excel the people of Nagyr and Hunza. Game is 224 much stalked during the winter. At Astor any game shot on the three principal hills—*Tshhamô*, a high hill opposite the fort, *Demteldên* and *Tshólokot*—belong to the Nawab of Astor—the sportsman receiving only the head, legs and a haunch—or to his representative, then the Tahsildar Munshi Rozi Khan. At Gilgit everybody claims what he may have shot, but it is customary for the Nawab to receive some share of it. Men are especially appointed to watch and track game, and when they discover their whereabouts notice is sent to the villages from which parties issue, accompanied by musicians, and surround the game. Early in the morning, when the “Lóhe” dawns, the musicians begin to play and a great noise is made which frightens the game into the several directions where the sportsmen are placed.

^D
● 411 The guns are matchlocks and are called in Gilgiti “*turmák*” and in Astór “*tumák*.” At Gilgit they manufacture the guns themselves or receive them from Badakhshan. The balls have only a slight coating of lead, the inside generally being a little stone. The people of Hunza and Nagyr invariably place their guns on little wooden pegs which are permanently fixed to the gun and are called “*Dugazá*.” The guns are much lighter than those manufactured elsewhere, much shorter and carry much smaller bullets than the matchlock of the Maharajah's troops. They carry very much farther than any native Indian gun and are fired with almost unerring accuracy. For “small shot”

little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called “Balósh Batt,” which is found in Hanza, Nagyr, Skardo, and near the “Demideldèn” hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, “Balósh” Kettle, “Batt” stone, “Balósh Batt.” The stone is cut out with a chisel and hammer; the former is called “Gútt” in Astori and “Gukk” in Gilgiti; the hammer “toá” and “Totshúng” and in Gilgiti “sam-denn.” The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astori “Patshis,” and “TAKK” in Gilgiti,] with dice [called in Astori and also in Gilgiti “dall”]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The “Sitara” [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from

* “Powder” is called “Jebati” in Astori and in Gilgiti “Bilen,” and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = dantzil. Saltpetre = Shór in Astori, and Shorá in Gilgiti. Coal = Kári. The general proportion of the composition is, as my informant put it, after dividing the whole into six and a half parts to give 5 of Saltpetre, 1 of coal, and $\frac{1}{2}$ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.

The Races and Languages of the Hindu-Kush. 5

KOHISTANI.

1. To-morrow night to Lahore I will go.

Douche rate Lahore bajanwa.

2. Thou silent be.

Toke chut guda.

3. Prepare, ye young men.

Jubti masha.

PUSHTO THE AFGHAN LANGUAGE) 197

1. To-morrow night to Lahore I will go.

Saba shapa ba Lahore shasam.

2. Thou silent be.

Tah chup shai.

3. Prepared be, O young men.

Saubhal she salmi.

There is a song very current in Kohistan which begins,—

Palas kulal mariga, Patane jirga hotiga, Johle johal madado propdr asdli=
 "In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."

"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

Religion.—They have been converted to Islām since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "new-Muslims," that is, "new Muhammadans," he becomes angry.

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques.

Dress.—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکي along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pājola."

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakara*." Generally their women work with their husbands in the corn-fields, and do not live confined to their houses.

Government.—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads.

Mode of Living, and other Social Customs.—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Bazaris even

6 *The Races and Languages of the Hindu-Kush.*

443 There are no regular *Bazars* even
286 in the large villages; but the arrival of a merchant from India is generally hailed throughout the country. The woollen cloth which they use generally is manufactured by them.

584 Marriage.—Very lately there was a custom amongst them that the young
177 man was allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kohistanis say that they have learned three things from the Afghans:—

- [291]
[41L]
- (1) The use of leathern shoes,
 - (2) The use of long swords and guns,
 - (3) The system of betrothal.

000 III. A ROUGH SKETCH OF KHATLÁN (KOLÁB)
AND ADJOINING COUNTRIES.*

By MAULVI NAJMUDDIN, a Theologian and Poet from Koláb.

NAMES OF MANZILS (STATIONS) FROM KOLAB TO THE PUNJAB.

- | | |
|----------|--|
| کولاب | (1) Kolab. |
| صیاد | (2) Sayad. Situated on this side of the Amoo, and belongs to Badakhshan. |
| بن قلع | (3) Yan-Qalá. |
| چاهیب | (4) Chahyáb. Governed then (18 years ago) by Sultan Azdahr, son of Yusuf Ali Khán. |
| دشت سبز | (5) Dashti-sabz. A halting-place. |
| رستاق | (6) Rustáq. Governed then by Ismail Khán, son of Yusuf Ali Khán. |
| قزل دره | (7) Kizil Dara. |
| الکاشان | (8) Elkáshán. The Himalaya begins. |
| اتن جلب | (9) Átin Jalab. Here the river <i>Kokcha</i> † is crossed. |
| دشت سفید | (10) Dasht-e-sufed. |
| فیض آباد | (11) Faizabad. Capital of Badakhshan; governed then by Jahandár Shah; is situated on the river Kokchá. |
| رباط | (11) Rubát. |
| دشت فراخ | (12) Dashti Farákh. |
| وردوج | (13) Wardúj. Contains a mine of sulphur. |
| | (14) } Names are forgotten. |
| | (15) } |
| زباق | (16) Zibáq. Peopled by <i>Sh'as</i> (or rather <i>Muláís</i>). |
| ده گول | (17) Deh Gól. The frontier village of Badakhshán; only a kind of inn. |

* Burns, in his travels to Bukhára, points out the locality of the province of Koláb in the south of the *Amu* (Oxus), and calls it by the name of Gawalan, which I think is a corruption of Khatlan; but Najmuddin asserts with certainty that it is situated on the northern bank and is a part of Ma-vara-un-nahr (the country on that side of the river) (Transoxiana). Najmuddin is No. 2 of the group at the beginning of this paper.

† This river is formed by three tributaries (1) coming from Sarghalan (has a mine of rubies); (2) from Wardj (sulphur mines); (3) *یمغان* Yamghan (iron mine). It flows through the territory of Badakhshan, and joins the Amu.

ON THE FESTIVALS AND FOLKLORE OF GILGIT.

85

of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration. 101
619

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India. [197]

Besides these, there is another family of the former Muhammadan rulers of the country called "Rā." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them. [563]
[174]

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shaks* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *paddoo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*. 511
291
286
463

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool. 526
224
411

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words. 197

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe. 171
796

I.

THE FESTIVAL OF "SHINO BAZONO."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen 796
252

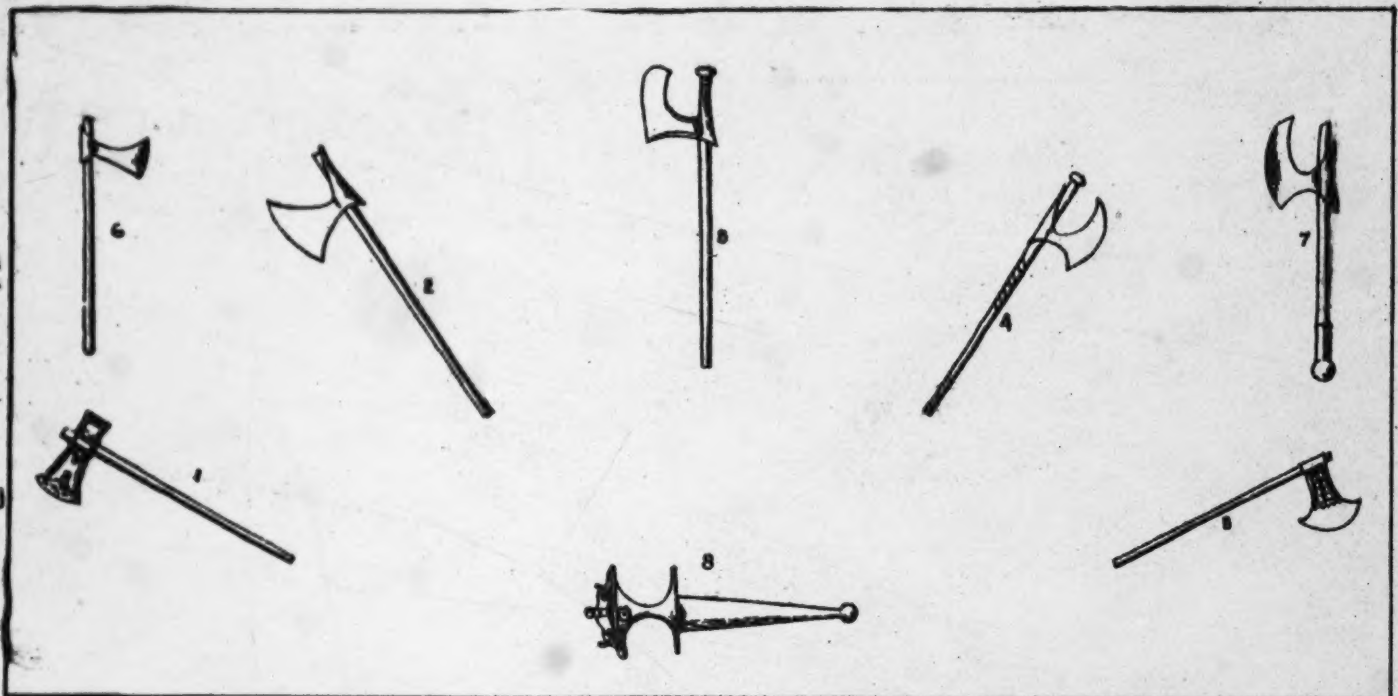
*[See also p. 119 *passim*.—ED.]

4. Biddulph G-3 (1873-1878) 1880

AV3

Balti AV2
Burusho AV7

D
411
B1
411
B0
411



[Engraved at the Surveyor General's Office, Calcutta.]

1. BATTLE AXE OF BADAKI, SHAM, INLAID WITH SILVER.
2. MUNZA, NAGER, AND GILGIT BATTLE AXE.
3. BALTISTAN BATTLE AXE.
4. CHITRAL BATTLE AXE.
5. BATTLE AXE OF THE INDUS VALLEY BELOW BAZIN.
6. BATTLE AXE OF THE KALASH KAFFIRS.
7. BALTISTAN BATTLE AXE (KHURMANG).
8. DAGGER OF THE SHAH-POSH KAFFIRS.

[Facing p. 91]

Habits and Customs.

91

000

in the colloquial: Dr. Leitner has collected a large number of Shina songs.

538

Oral traditions and genealogies are also preserved in families to whom this duty is assigned, and carefully handed down from father to son.

411

The ancient weapons were bow and arrows, battle-axe and round leather shield. Those able to afford it also wore a shirt of mail and a steel cap. The bow and battle-axe have been replaced by matchlock and sword, but are not yet quite obsolete. Though powder is easily made, the tribes have to depend on Cashmere and Badakhshan for matchlock barrels, so Robin Hood's weapon is still used in the chase. The bows are made of strips of ibex horn, softened in water and bound together, and are very tough, powerful weapons. The battle-axes are of different shapes, according to locality, some of them being inlaid with silver, or having engraved patterns on them. The old weapons are carefully preserved and produced on the occasion of weddings, which would not be thought complete without them. A bridegroom presenting himself at the house of his father-in-law elect without a battle-axe would be sent away to get one, and if unable to do so would have to make an extra payment. In the present day the men of Chitral are noted for their swordsmanship, which has gained many a victory over matchlocks. In 1852 a regiment of Goorkhas in the Maharajah of Cashmere's service were cut to pieces by Chitral and Yassin swordsmen within 3 miles of Gilgit, though they formed square, and tried to reach the fort from which they had been cut off, in that formation.

726

Dard warfare is, however, seldom of a very resolute nature, and their records are full of accounts in which two or three days' skirmishing has led to the defeat of one party or the other with the loss of a few men only. Every village has one or more forts according to the number of inhabitants, in which all can take refuge in case of need. Owing to the easily defensible nature of the country, surprise is absolutely necessary to success. An attack having been determined on, every effort is made to throw the enemy off his guard, and then, by a succession of forced marches, possession is gained of the pass or the narrow part of the valley which forms the key of his country. Should these be gained, the inhabitants of the invaded country take refuge in their forts. Their defence then depends almost entirely on the state of their supplies. Sometimes their water-supply is

[585]

[713]

361 Mastuj we found a horrible place. The valley is
132 much broader than usual, and at one time probably
311 held much cultivation; there is but little now. The
fort is close to the junction of the Laspur valley,
down which we had come, and the main valley, and
we camped a mile beyond it, at the far end of the
polo ground. Mastuj is about the windiest place I
know; being at the junction of three large valleys
there is always a wind, generally a gale.

541 In Afzul's territory we first saw the Chitralis show
367 off on the "janáli," the exercise ground, which belongs
411 to every fair-sized village. We used to be taken to
this before reaching our camp, and had to sit for some
time, either on our horses or on the ground, watching
various feats of arms. A high pole is set up, on the
top of which are fixed gourds, sometimes silver globes
full of dust, and man after man dashes by at full
gallop and fires at these marks. They load their
guns as a rule with a cylinder of wood instead of a
bullet, though a handful of fine pebbles, or a charge
of shot if they can get it, does not come amiss. The
latter practice is not regarded as quite fair. The
mark is occasionally hit, the prize going to the lucky
marksman. Sometimes you are treated to an exhibi-
tion of archery, the riders flying by and shooting at
a mark on a mound of earth. The bows are very
strong, being made of markhor horn, but the shooting
is, as a rule, of the poorest. This sort of thing,
though interesting when you first see it, becomes very
wearisome when you are constantly called on to sit in
a hot sun for an hour or more after a long march to
watch it. But the humours of the scene were various.
000 Afzul fairly took my breath away one day during

Dard AV3
Chitral

1888]

A BRILLIANT RECEPTION

61

Afrul fairly took my breath away one day during
the performance by calling to one of his attendant
courtiers, and by blowing his nose on the end of the
latter's turban.

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Here we first got the splendid white grape, reserved
for the royal family. It almost equals the finest
muscatel grown in an English hothouse. Properly
cultivated, it would be about the best grape in the
world. It is said to have been imported from Central
Asia.

262
245

Our reception at Mastuj was very striking. Afrul
had joined us the day before, and had with him some
hundred and fifty mounted men, who formed an
irregular bodyguard. They were ablaze with colour;
their chogas of gold kinkob, green and blue velvets,
gorgeous silks of Bokhara, or brilliant broadcloths,
floated loose over bright silk or coloured cotton under-
coats; their voluminous breeches were tucked into
high brown or black boots, or merely into the
gay-patterned knitted woollen stockings which all
Chitralis wear. Every man was armed to the teeth.
All had a rifle or gun slung over the shoulder;
most had a polished metal or leather shield on the
back; nearly all, in addition to a sword, carried
a dagger and pistol stuck in the belt. On narrow
portions of the road they could only go in single file,
some ahead of us and some behind, but as we got into
more open ground they swarmed all round us. As
we approached the fort of Mastuj itself, a horseman
would suddenly single himself out from the crowd and
dash down hill at breakneck speed, circle over the
small cultivated space near the fort, and join the men
waiting to receive us. These notabilities of Afrul's
Government, to the number of a hundred, stood in

644
291
411

644